# Bulletin of Anomalous Experience

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## In This Issue



## Editorial Comments

A column of thanks:
Thanks to all those who renewed their subscriptions (with varying degrees of prodding). Also, thanks to those who have been mentioning BAE to their friends and colleagues at home and abroad. BAE now goes to Poland, Germany, Belgium, Australia, England, Portugal and Argentina as well as many addresses in the U.S.A. and Canada.
Thanks to all who have sent letters, articles, or books to be reviewed. These contributions are the essence of BAE, a contribution-driven project which exists primarily as a forum for presentation and discussion of ideas. If you notice a book or article or observation that you think would be of interest to our readers, drop it in the mail to me.
Thanks to the editors of two UFO magazines, one in the U.S. and one in England, who expressed interest in reprinting my editorial piece on the False Memory Syndrome from last issue (I won't mention the magazines here yet, in case their plans change).
Thanks to Jenny Randles, who continues to plug BAE (referring to it as "a highly impressive journal") in her Northern UFO News (37 Heathbank Road, Cheadle Heath, Stockport, Cheshire England SK3 0UP), and to everyone else who has been so encouraging about BAE by mail, telephone and in person.
Best wishes to all for a safe, happy summer.

*David Gotlib*

# Mail

## Response to FMS Editorial

Thank you very much for sending a copy of your newsletter, "Bulletin of Anomalous Experience." I found the article about FMS most interesting as well as your analysis of future directions and concerns of the Foundation.

Serious consideration to the scientific and social responsibility of researchers in any field has never harmed anyone. Serious concerns about the moral and ethical implications of any research can only lead to better research. I think that your suggestion that this become an opportunity for critical reexamination of beliefs and practices in research on anomalous experiences is well taken. That is what we are asking of the mental health profession — a critical examination of assumptions and practices.

Scientific evidence indicates that memories are reconstructed and reinterpreted. Some memories are true, some confabulated, some false. Scientific evidence also shows that memories can be implanted. Consequently research that is based on the recovery of memories must begin to show that the setting was not suggestive.

*Pamela Freyd, Ph.D.*

## Reply to Dennis Stacy

Thank you for inviting me to respond to the critique on "abductions and abortions," by Dennis Stacy, Editor, MUFON UFO Journal (BAE, April 1993, 4, No. 2). I am pleased to do so, and I hope that my comments can add some warmth and glow, if not heat and light, to these difficult topics.

However I should confess that I am being "two-faced:" I have two agendas; one is overt, and one was covert. The covert agendum was this: "Hey, Dennis, why haven't you responded to my letter, sent to you some months ago, in response to the public invitation (challenge?) from Walt Andrus, Director, MUFON, about the topic of UFO investigators?" There! I feel better already!
My overt agenda is to commend Dennis for his trialogue with Robert Durant, Filip Coppens, and me. He is astute as well as articulate in his written observations. His pen, mightier than a sword, dispatched me quickly. I don't know whether it was an honor to go first, or whether my views were easy to dissect.

I'm glad that Dennis and I are friends. Otherwise, my pierced pride might complain that UFO research is difficult enough without worrying whether colleagues are friends or foes!?

And, now, some comments: First, Dennis sets me straight on the theory: not only memories of actual human fetal abortions, but also the psychic manifestations that — disguised as "memories" — percolate and permeate our current culture. I like this theory.

Whether we invoke the "collective unconscious" (a la Jung); the "Mind at Large" (a la Grosso, or Ring); the "World Self;" or "Soul of Humanity;" etc., there is good evidence (e.g. Aron & Aron, The Mahareshi Effect) that group prayer, or group meditation, or psychic resonance, can have tangible effects not only on growing seeds, healing wounds, but also on social conditions.
Thus, if I understand the theory and its implications, we can hypothesize that my childhood abduction "memories" can become an influence within Dennis, just as his personal "feelings" about fetal abortions can become an influence within me. Perhaps, someday, Dennis and I can sit down together (in a room with a "no smoking" sign!) and discuss the personal and interpersonal influences of these psychical exchanges.

Second, Dennis interprets my comments as "... my mind's made up!" If he ever chooses to end his work as an editor, he could become a good psychologist. He is correct! I have made up my mind about the UFO phenomenon. In fact, I am so good at it, that I've done it quite often: from scoffer, to skeptic, to fearful believer, and, currently, a joyful believer that UFO activity is designed to puzzle and prod all of Humanity, by individual initiation and social stimulus, into a new age of ethical technology and spiritual science. Of course, because I have been wrong so often, I now label my conclusions as "tentative."

Third, I am puzzled that Dennis views my position as: "Don't bother me with big numbers...." I like big numbers! In fact, I try to persuade others that the data I have gathered, since 1961-62, about the psychological characteristics of UFO Experiencers (UFOErs) are as good as those of other UFO researchers. The bigger the better!

Fourth, Dennis seems to be very good, like most editors and most hypnotherapists, at offering suggestions. He suggested that I could test his hypothesis by adding a couple of questions to my surveys of UFOErs. It is true that I have added items to the survey that I developed in 1963-64 (Sprinkle, 1976; Parnell & Sprinkle, 1990). I added an item about

the level of belief in the concept of reincarnation (as suggested by Jim Deardorff, Ph.D.). A recent survey (Sprinkle, 1991) has shown that this topic provides a significant difference between participants (Ps) who claim and those who do not claim to be UFOErs.

Certainly, I shall be glad to consider the suggestion from Dennis to add questions about attitudes toward abortions, if he is willing to consider the suggestion that he share data from the results of his surveys on the abortion hypothesis.

Fifth, Dennis tolerates my interest, and the interests of cohorts, as we engage in "efforts to communicate with these alleged entities;" but, he predicts that these efforts, including channeled communication, will come to naught. He may be correct.

As Keith Thompson (Angels and Aliens) and others have shown, there is only one certainty when analyses are conducted with UFO "evidence:" uncertainty!

Whether one studies physical evidence (e.g. soil samples, Ubatuba metal fragments, etc.); biological evidence (e.g.. "crop circles," "missing fetus" reports, etc.); psychosocial evidence (e.g. personalities of UFOErs, cultural "chicken/egg" origins of UFO beliefs, etc.); or spiritual evidence (e.g. "soul samples," channeled ET messages, etc.); there are some experts who say "Yea"; some, "Nay"; and many, "Uncertain." Yet, when a person goes through the "experience" of UFO/ET encounters, he or she is more likely to regard the "experience" as "evidence."

Thus, I hope that Dennis, and other colleagues, encourage us investigators/therapists/expeiencers to listen to those persons who have tested themselves against all of the hypotheses: psychosis, neurosis, misinformed about "natural" phenomena, child abuse, fantasy-prone personality, memories of birth/surgery/abortions, etc. Perhaps more careful studies will reveal the "mother lode" of all lodes. Perhaps.

However, many of the persons with whom I am working also are describing OBEs, NDEs, MIBs, Big Foot, ghosts, channeling of ET/Spirit Beings, review of past lives, visions of planetary changes, social and spiritual changes, "contracts" with ETs/SBs for certain duties such as healing the Planet and helping Humankind to evolve into Cosmic Citizens: to prepare for space/time travel and formal communications with representatives of other civilizations. If these be dreams, then let us dream on!

Sixth, the "numbers game" in UFO/ET encounters/abductions can be considered not only from a physical but also from a psychical perspective (Kannenberg, UFOs and the Psychic Factor). Elsewhere, I have provided tentative guidelines for psychical analysis of UFO experiences (Sprinkle, 1992). Perhaps UFO encounters are a "mirror," so that we humans can learn more about our past origins, our present conditions, and our future plans to become UFO entities for other planetary societies (Will we be kinder and gentler?)

In order to simplify (or as Dennis writes: "to oversimplify"), I'll tell a story: A UFO investigator, who challenged my hypothesis about UFO encounters, asked: "Leo, why would so many ETs, over and over, collect samples of skin, ova, sperm, etc.?:" I replied: "I'll try to answer your question if you'll try to answer my question: Why would a 9th grade science teacher conduct the same laboratory experiments, over and over, year after year?" "Oh," he replied (as he mentally shifted form the focus on "teacher" to the focus on "pupil"), "for educational purposes."

I accept the possibility that UFO activity is a huge educational program for "cosmic consciousness conditioning," and UFO encounters are both physical and psychical. Perhaps, someday, we shall know.

Lastly, my bias about education leads me to hope that these comments are helpful to some readers. Otherwise, this exercise of professional posturing does little, except "prop" the personal ego and "prep" for historical pecking order.

I agree with Dennis and Pogo: "We have found the enemy and it is us!" However, I also believe that we have found the aliens and the aliens are we! (E.g. Z. Sitchin, Genesis Revisited; N. Freer, Breaking the Godspell). If we are our own enemy, and are our aliens, then — perhaps — we can learn to become our own friends. Perhaps Steve Greer, M.D., with CSETI and like-minded groups are communicating — not with ETs — but with our own higher selves, or future selves, et.al. OK!

Meanwhile, I thank the Editor, and Dennis, for the opportunity to express these views. Maybe we can all continue to teach, and continue to learn, not only with other UFO researchers, but also with the many, many courageous persons who are willing to share their UFO experiences.

May we all experience more.

*Love & Light,*
*Leo Sprinkle*

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## More on Dennis Stacy

I do enjoy reading your Bulletin. It is handy and contains a lot of valuable information.
Just one short remark regarding the exchange between Mr. Coppens and Mr. Stacy. In my opinion, the latter is quite right. Soeaking for Germany, there is no doubt that the concept of "abduction by aliens" has been popularized in the broadest sense. The bestsellers written by Budd Hopkins and Whitley Strieber exist in German translations (as paperbacks with high circulation rates). A German version of Hopkins' *Missing Time* came out in 1982 (*Von UFOs entfuhrt*). As a psychologist often counseling persons with "anomalous" (paranormal) experiences, I'm wondering a little bit why we have only relatively few "abductees" speaking German. I still believe that the "abduction syndrome" *per se* is a genuine "New World phenomenon" (comparable with the genesis of science fiction literature) which can only be understood by considering the dynamics of complex historical and cultural factors of the American culture.

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*Editor's Note: The Institut fur Grenzgebiete der Psychologie und Psychohygiene [Institute for Border Areas of Psychology and Mental Hygiene] in Frieburg, Germany, provides an information service for the general public, conducts field research into cases of spontaneous psi phenomena, offers counseling for persons disturbed by alleged psi or "anomalous" experiences, and serves as an historical/archival center for German parapsychological research. Mr. Bauer sent along a description of this and two other institutions in Freiburg dealing with parapsychology, and this list will be presented in the next issue.*

## Bob Durant on his Alien Abduction Workload

My "Alien Workload" article was not meant to endorse the ETH, or the Roper Poll, or for that matter any of the many sources in the literature that I cited for numerical data. Instead, it was meant to introduce the concept of using numbers and their logical relationship as a possibly fruitful means of analysis in abduction research. Nearly every other discipline, even parapsychology, relies on this approach, and perhaps it is time for abductionists to shift toward it and away from the purely literary character of commentary.

I began "Workload" as a debunking exercise, convinced that the Roper Poll's 3.7 million adult abductees was preposterous. Using the numerical data available proved otherwise, to my astonishment. Dennis Stacy may ultimately prove correct, but he adds little to the discussion by invoking numbers that do not exist in the literature, such as "a conservative estimate might suggest that some 100 million hybrid babies have resulted..." and ignoring and dismissing the logical basis of my article by a wave of the hand: "What I am saying is that neither (UFOs or abductions) exists on the scale implied by the Roper Report." In "Workload" I tried, though apparently artlessly, to replace instinct with logic.

*R.J. Durant*

## On Magnetic Implant Response

*Filip Coppens offers some comments about Nicholas Reiter's research into what he calls the "Magnetic Implant Response." Mr. Reiter's work was presented in BAE Vol. 2 No. 4 and Vol. 3 No.4. Briefly, in a series of experiments with UFO abduction experiencers, he was able to evoke sensations of nausea and pressure and a variety of mental effects when putting a strong permanent magnet near their heads; he noted the sensation sometimes occurred in an area of the volunteer's head corresponding to where the volunteer recalled the abductor doing something to them; and, he noted that the sensation appeared to be temporarily diminished or erased by the proximity of an operating Tesla Coil. Readers are encouraged to refer to the original articles cited above. Mr. Coppens' observations:*

In Nicholas Reiter's articles on the Magnetic Response (MR), he shows that UFO abductees show signs of reacting to high EM fields. He believes this may be triggered by implants and though that could certainly be, I feel we don't need an implant to explain (t)his phenomenon. It is an established fact of science that people react to high EM-fields, most often with the appearance of what is termed an "altered state", because, in that state people seem to perceive things they otherwise don't perceive, things such as 'ghosts,' deceased forefathers or people, ... To be more precise: UFO abductees react to this field with nausea or other discomforts, just like other "normal" people react to high electric stress.

Reiter clearly shows that the MR only occurs when the magnet is brought within about 40 centimeter of the patient's head/body. This is about the end of the area of what is often termed "an aura", which is really nothing more than "the glow" of the electricity running in our body (e.g. the brain while alive; we are declared dead when there is no longer any electricity

measurable in our brain). Scientist prefer to speak of L-fields instead of auras and they have shown that these L-fields' strength diminishes with age (and is strongest at birth), something which is, I think, relevant to the abduction phenomena as people over the age of, say, 60, are apparently not being abducted. What could be interesting to find out is that these L-fields also have daily cycles. I have been, thus far, unable to track down a study about humans, but research into L-fields on trees has shown that these fields' intensities were lowest during the night. If this would be the same for humans, it might be an important piece of information as most abductions seem to take place at night.

The areas listed by Reiter as to where the patients felt pressure, etc., are, to me, clearly linked to the temporal cortex and the limbic system, the midbrain, which is where our emotions and hormones affect our brain. Research into altered states has shown that this area of our brain is deeply involved in altered states of conscience.

I feel it should also be stressed that the people on which the tests were performed said they believed an abduction was about to take place. Nobody said an actual abduction experience took place. All state the test created the same feeling as the onset of the abduction, though no abduction follows, which, I feel, suggests the 'altered state of mind' itself doesn't create an abduction-experience, as some researchers try and make us believe. To put it simply: Reiter's research suggests an altered state doesn't trigger an abduction; there has to be more than that to trigger an abduction. Assuming the abductors are real, whether you interpret that physically or in any other way (perhaps "entities" best describes a state of being), one could conclude they induce an altered state with/within the abductee, which may somehow allow them to abduct that person.

Though I do not hold channeling in high esteem as a means of acquiring knowledge, I think it might be interesting to quote Lyssa Royal who, via channeling, has said that the implants are organic (suggesting they do not easily register in scans such as those performed on Whitley Strieber and reproduced in his books) and that the implants are implanted to register the hormonal activities. If true, it would mean the implants register an increase of hormonal activities and would be positioned somewhere in the midbrain. Note that the MR, as I mentioned, is likely related to these areas of the brain. Supposing these implants are implanted only to register, it is quite unlikely they will induce any alteration of emotions but will only register such changes. If the implant (supposing, of course, there actually are implants) does more than register things (be that hormonal activity or something else), it is possible the MR is a response of the implant.

*Filip Coppens*

## Reiter Replies

I would like to thank Mr. Coppens for his interest in the MR, and his comments concerning same. The primary purpose of my two reports on the subject was to promote thought and experimentation. Every comment and suggestion I recieve is wholeheartedly appreciated!

Please permit me to extend the following point-by-point response to Mr. Coppens' letter.

1. My initial report on MR, The Magnetic Implant Response, was written from a point of view that was much closer to "popular" or mainstream abduction research than the point of view which set the stage for my second, more expanded report. Nevertheless, I have always tried to make it clear that the MR MAY relate to implants, or it may not. I don't know. While I have no proof that there are such things as implants, the MR seems to occur at areas on the head that correspond to places where some experiencers recall "aliens" doing "something".

2. It is important to differentiate between EM fields and magnetic fields, as they relate to the MR. With the exception of Special Experiment #5, and the TCSE experiments, the MR was induced by either strong permanent magnets, or by an electromagnet powered by a filtered DC supply. In these experiments, there was no E field or time varying component.of any measurable magnitude near the volunteer.

3. The 40 cm. threshold distance was only noted with the 2000 gauss magnet. Stronger or weaker magnets may have different threshold distances. I will leave this point open though until I have confirmed it by experimental methods.

4. In paragraph 4 of Mr. Coppens' letter, he very correctly summarises my feelings on abduction experiences. My own opinion is that these events DO have a "hard" reality, and that an altered state is triggered in the experiencer before the "event" by an external intelligent party. In the spirit of truth, however, one must confess that opinion means little in science, and the nature of the MR must be further explored, by experimentation and data acquisition.

Once again; thank you very much for your input, Filip.

I strongly encourage anyone with ideas, comments or criticisms about the MR to contact me either directly, or through the BAE.

*Nick Reiter*

## On SLIDE and more...

The last time I met Hilary Evans we talked briefly about SLIDE and I promised I would send him an account of several experiences of my own that might be related to his study of people who seem inexplicably to affect lamps or other electrical appliances. My good friend David Pursglove (of the New Being Project) is also interested in "electrical sensitives." So the following might be of use.

From time to time some odd electrically-related things happen around me, and they're definitely related to a very peculiar state of mind. I'll give five examples, then describe the state of mind.

1) I was rushing to catch a plane and had to go through the metal detector; every time I went through, the alarm rang. Keys, belt, etc. all were removed; still, the alarm rang. Finally, the effect subsided. 2) At a party in my home, I was talking excitedly to my brother-in-law, who was standing next to a lamp, when the bulb inside the lamp exploded. 3) I was in the midst of emotional turmoil with two women when my phone would repeatedly ring for no apparent reason; this lasted several days, peaking on one particular evening. 4) I had brought a piece of a helicopter that crashed to a parapsychology meeting at City College of New York, run by the well-known researcher Gertrude Schmeidler. I (along with Micki Maher an experimental psychologist who specializes in the paranormal) had interviewed several men who claimed the factory where the helicopter was repaired was haunted by the deceased crashed victim. Every time I began to speak about my impressions of the haunted men, the end of class bells repeatedly rang (mid hour). Discussion was rendered near impossible. Dr. Schmeidler said the bells going off at odd hours like that never happened before. 5) Somewhat different, this last example; I had been anticipating with building excitement and expectation kissing a young woman—when I gathered my pluck and proceeded to make my move a buzzing spark of what seemed like electricity leaped from my lips to hers upon their first touching. The hapless victim of my pent up passion backed off, as stung as she was astonished—literally, shocked, electrified by a kiss.

Now to the business of my state of mind. In all but the fourth example (where other, possibly external paranormal factors may have been at work) there were two factors: 1) a sudden uprush of excitement and 2) a tantalizing, irritating blockage, frustration to that excitement. It's not a state of mind I usually find myself in; the overall feeling tone is unpleasantly unstable, and the mental picture that forms attempting to describe it is one of excited electrons looking for new orbits to quantum leap into. It's a state I can—with a little effort and on a scaled down level—consciously cultivate on the plane of thought and language. Instead of issuing in electro-oddities, there are rapid eruptions of what I call rants, rapid-fire associations of thought, imagery, metaphor. I don't pretend that anything of great value results from these surrealist extrusions, but I'm interested in the process, and have been trying to teach my students how to "doll (it's really an undoing) it. I call this process conscious dreaming—very different from lucid dreaming (but this is another topic).

I want also to underscore a remark of Evans (BAE, 4.2.4). Evans says "it is impossible to arrive at any meaningful explanation for the entity enigma" without "some of the concepts" of psychical research. I realize the seeming weakness of this position; for some the concepts of psychical research are as controversial as claims of alien entities. For anyone, however (like myself and Evans I assume) who accepts psi (ESP and PK) as a fact of nature, the entity mystery—indeed, the whole world of religion, folklore and magic—gains a new tool for interpretation. In my book Frontiers of the Soul—generously excerpted in the last issue of BAE—I take some steps toward an overall revisioning of some of the fundamental claims of religion (with an emphasis on Christianity) in light of a new psi-mediated hermeneutic.

There is a relatively small band of researchers who follow this approach, and I feel this is the way to go, but it's not an easy way; the believer is going to feel under reductionist attack; the non-believer may feel uncomfortable about granting too much ontological status to religious claims. Since I'm neither invested in mainline science nor in mainline religion, I am free to pursue the argument unencumbered; I believe the view that's going to emerge is one that avoids the literalism and absurdities of traditional religious belief (including entity beliefs), while at the same time offers a way out of the claustrophobic universe of reductive scientific materialism.

Related to this, John Colombo in his video review of Skymagic states: "I am sorry that no attempt was made to relate UFO abductions to psychic phenomena generally." Such an attempt was made; I was invited by David Cherniack to participate in the production of Skymagic. I was interviewed solo for at least half an hour and participated in the panel with my distinguished colleagues; I made the point about the crucial importance of bringing in the parapsychological perspective several times; I made other points not made by other speakers—the possible relevance, for example, of mounting tensions in the millennial imagination to the abduction phenomenon. (It's called the Rapture in the lingo of apocalypticism.) Alas, not a single thought of mine was included in the final edit of Skymagic.

*Michael Grosso*

## from David Cherniack, producer of Skymagic

John Robert Colombo, in his review of my documentary, ***Skymagic: UFO's, Myth and Reality in the Modern World*** (see BAE Vol. 4, No. 2 Skymagic: Revisionism at work) and Michael Grosso, in his letter published elsewhere in this issue, raise some questions about the meaning and content of the film that require some response on my part, if only for the sake of clarification.

John Robert Colombo's review, for the most part, was very perceptive - a rare event in the comatose world of newspaper television reviewing to which I'm unfortunately accustomed. For this reason I was pleasantly surprised when I opened the issue and discovered it. Instead of a paragraph or two jammed between a pix of Ted or Whoopi and fawnings over the latest politically correct movie of the week, here were some well thought-out opinions, albeit sprinkled with some incorrect assumptions, that amply illustrated that the reviewer hadn't fast forwarded whole sections of the film on his VCR.

I must admit that his cornucopia of thoughtfulness so impressed me that I scanned it in an ill conceived haze of good will and it wasn't until a later reading that I realized that all the perceptive bon mots led down the wrong path. The reviewer, in his summation, had, in the parlance of television land, gone for the grand prize and got the $2.95 throwaway. Like a good many television reviewers a good part of the time, he missed the point.

Now, I must confess that my normal tendency in a situation like this is to go "Mea Culpa" and turn my attention back to project of the moment, hoping that the Gods will look kindly on me next time. Besides, most newspaper editors will not condescend to print letters from ill-done filmmakers, preferring instead the gristy stuff of municipal politics and ethnic slurs. But this, I remind myself, is a journal that welcomes debate. I should revive my atrophied wit (a useless appendage in a media where executives ask you to explain punchlines) and take umbrage.

Colombo concludes his review by suggesting that the lack of emphasis on traditional Ufology in ***Skymagic*** represents a new shift in the direction of the abduction field:

> "Perhaps the coming harvest will accrue to the 'medical materialists'.....If so Skymagic constitutes a major revisionist look at UFO's and ET's. It seems that the ufological magic is indistinguishable from medical science."

While I would hope that the film does represent a new perspective on UFO encounters, medical materialism was not what I had in mind. As sympathetic as I am to the idea that it is the task of medical science to investigate the physiological frame of reference that accompanies **all** human experience, this is not the central message of Skymagic. If the field is to be harvested by anyone it will more than likely be the folklorists, mythologists, anthropologists, and therapists who can step outside the mould [sic] of the materialist world view. If there is any revisionism to be done here it must surely be to our sense of reality which has been severely lobotomized by objectivity for the last few hundred years.

In that sense both of the sequences whose presence Colombo decries; the hard/soft edge of physical trace recountings of Roswell and the spiritual mythologizing of Dane O'hara, belong in Skymagic as much as Ken Ring's observation on the UFO as Koan, which he admires. In fact, their presence illustrates a fact about the Koan that is not well grasped by most Western academics: while its contradictions resist solution by the rational mind it DOES have a solution. In this sense Skymagic is not so much a revisionist work as it is part of a long alternative tradition, both in the particular field of Ufology, and in human experience in general.

Colombo also regrets that "no attempt was made to relate UFO abductions to psychic phenomena generally", a sentiment that is echoed by Michael Grosso elsewhere on these pages. This seems like an appropriate point for my own regret which is that I couldn't do a film of two hours length.

Early into the editing period I realized that one hour was not nearly sufficient to include everything I felt was necessary to make the piece work both informationally, dramaturgically, and especially mythologically, to my satisfaction. I did go ask for the additional hour, but CBC, in its infinite wisdom, decided to stick with it's plans to re-run two American sitcoms in that time slot.

There are many things I regret that couldn't be included. The list is longer than my arm. Near the top would be all the material I shot near Alamogordo, an 90 mile stone throw from Roswell. In ufological circles it hasn't sunk in that there is a second legendary event in the living memory of Roswell inhabitants. In fact, it seems that nearly half the town was up at 5:00 am on the morning of July 16th, 1945. A millenialist thread was to be the unifying theme through the whole film.

All things considered, I still probably wouldn't have included anything on the link between UFO's and psychic phenomena — not because I don't think it's important, but because it's too complex to be dealt with in the two or three minutes I could have allotted,

even in a two hour version. To do that subject justice would require much more time, particularly as I think it would have to explore the relationship that all Fortean phenomena may have with Kundalini awakenings. One must remember that to deal intelligently with these themes for a mass audience on television, it's necessary to begin where your audience is and proceed from there.

Skymagic began life as a modest half hour for Man Alive. Then, an hour long special was offered; the only catch being that the slot was three months away and one of those months was our family vacation. I decided though, that getting an hour in prime time on this subject might never happen again and was worth the effort and risk involved. As an hour it does have its shortcomings. It was edited far too quickly to be able to thoughtfully judge how its components worked together. When it went to air I felt extremely sad that I had worked night and day for months and wasn't able to realize the potential in the wonderful material we had shot. I still would love to cut a two hour version for more limited distribution but that would require some financial help from angels that haven't yet materialized.

*David Cherniack*

## Missing Fetus Syndrome

Despite thousands of reported cases, and by now hundreds of articles about the subject, very few detailed hypotheses have been put forward to explain the abduction phenomenon. Bob Bartholomew and I (1988a,b) advanced the "Fantasy-Prone Personality" hypothesis, as one possible alternative to the major "genetic experimentation" hypothesis put forward by Hopkins (1987.)

With the publication of the book "Intruders" in 1987, came an added dimension to the abduction enigma. After detailing a small handful of case studies of "Andrea", "Kathie", "Susan", and "Pam", Budd Hopkins suggested a theme had developed in his work. The pattern observed by Hopkins was that female abductees were often first abducted as a small child. This was then followed by a series of abductions through puberty. Ova samples were taken by the aliens. Artificial insemination occurred during one abduction, resulting in the pregnancy of an abductee. The women were then re-abducted 2-3 months later and the fetus removed by the entities.

The discovery of this "fact" lead Hopkins to conclude that: "A central goal of UFO abductions, I now believe is the apparent interbreeding of an alien species with our own." (Hopkins 1987:179).

Had anyone else noticed this pattern prior to Hopkins? It seems not. As an explanation for this it might be suggested that it was Hopkins who had access to the largest number of cases and hence became the first to detect the pattern.

Eddie Bullard, cited in an article by Dr Richard Neal, (1991:20) stated: "I noticed nothing in the literature (up to 1986 or thereabouts) comparable to the missing embryo motif." This is despite Bullard having reviewed 300 abduction texts in his mammoth review study.

How did Hopkins detect the pattern? In "Intruders" (p.l25) he stated that he thought the Kathy Davis case was a once-off event. Later, when other women contacted him, he straight away: "...brought up... unsolved medical problems..then I asked about any unusual circumstances involving pregnancies."

Is MFS a universal theme with female abductees? I can find no evidence in the literature to suggest that all female abductees have undergone this cycle of insemination and then removal of fetus. Is it then a large percentage of female abductees who have this happen to them? No one seems to have claimed it is, yet it has become a central theme in the "abductions are genetic experiments" hypothesis.

Is it therefore only a few individuals making this claim? Published claims of cases of MFS are infrequent. One concludes that far from being the norm, MFS, as a percentage of total abductions of females, is minimal.

Do we in fact have any idea of what percentage of female abductees report the syndrome? Ann Druffel (1991:8) spoke of "...numerous such reports" without defining the numbers of which she spoke.

Richard Neal (1991:18) commented: "Over the past several years there have been many female abductees..." again without citing numbers or sources for this estimate. Later in the same article: "Many researchers have claimed that they have several cases ... in their files." "Several" multiplied by "many" would seem to me to indicate "a lot."

Finally, I did manage to track down a statistic. Jean Mundy (1991:23) wrote that: "Around nine percent of women with alien contact report medically confirmed pregnancies which disappeared, usually in the fourth month." So, here at last, a concrete statistic. 1 in 11 female abductees with MFS.

So, it is not a universal constant. Yet often, in discussions one comes across researchers putting the syndrome forward as part of the genetic experimentation hypothesis as if it does happen to 100% of female abductees.

What does the above statistic translate to, in terms of numbers of case of MFS? The Omni magazine survey Mundy reported, involved a stated 2000 individuals.

Hopkins is said by diverse sources to have an estimated 4000 pieces of correspondence, and he stated of these that the ratio of male/female abductees was 1:1

So, if 2000 of the 4000 Hopkins cases were from women, and using Mundy's 9%, 9% of these would give us 180 cases. How many detailed cases have been published? A review of the literature reveals Hopkins wrote of 4 in "Intruders", Mundy relates one in her article and Druffel reports one. A far cry from 180.

Missing from all the published accounts, up until 1991 was medical documentation. There were no names of the health professionals involved and no copies of medical records indicating the disappearance of medically confirmed pregnancies.

Researchers were apparently merely accepting the word of abductees. Even Bullard (1990:25) fell into this trap stating: "Missing babies...become sticking points in the ongoing argument. Opponents cannot slip easily past the evidence."

Ann Druffel reported on a thorough investigation of the medical data in the case of a woman, who after a visitation by an entity, unexpectedly became pregnant, and subsequently lost the fetus. She came to wonder if she was a victim of the MFS. Investigations by Druffel et al found that the "case turned out to be a conventional, medical event according to the primary physician..." (1991:12.)

In summary, we have a number of anecdotal accounts of MFS. However, in the one case where it has been possible to undertake a thorough scientific medical investigation, it was shown that there was no evidence for the MFS. In fact a mundane explanation was located. Richard Neal (1992) presents a detailed set of alternate mundane, medical explanations which explain MFS symptoms.

As MFS is a major part of the broader "genetic experimentation" hypothesis for alien abduction accounts, it would seem that the ball is back in the courts of "genetic experimentation" hypothesis proposers to show us why we should continue to accept this hypothesis as having any validity.

*Keith Basterfield, March 1993*
*The author welcomes comments on this article. He may be contacted at PO Box 302, Modbury North, South Australia 5092.*

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## from Laura Silva

I enjoy each issue immensely - nothing else has kept my finger on the pulse of views, research, reading lists, and exchanges in the UFO and related field, as my moments when spent reading and enjoying the Bulletin of Anomalous Experience.

I have been wanting to write you much sooner. At least to let you know that I was still "out there", and still "in there" doing my therapeutic and research work with experiencers. Sometimes, I can't find where the time has gone. When I do work with experiencers, they have most likely heard of me through radio shows that I have done (four in the past year), or a cable show most recently completed. But there are few referrals (hardly any), coming from fellow UFO investigators or therapists. Perhaps it is because most are unaware of who is doing what out there, but I also seriously wonder if there is not a bias, excluding or undervaluing anything or anyone connected with UFO's and spirituality. Like Indiana Jones, through caverns and the unexplored, into depths and realms of the unfamiliar, I seek to find the soul's mystery — the deeper significance and meaning for the individual, having this experience. The thread throughout it all, leads me to the Transpersonal levels and transsensory perceptions into mind/energy unity and knowledge beyond the personal.

Recently I was invited to do a cable program called "Alive. Mind, Body, Spirit." This is shown throughout Massachusetts in over 40 communities. I was asked by the host, Vera Armen, to come and talk about some of the work I do, and of course my work with experiencers and the UFO field. This was taped in December [1992]. I invited one of my clients, herself and experiencer, though never publicly testifying to such. Linda (experiencer) talks about her long three year search for a therapist who could help and work with her. What came out of our sessions are wonderfully illustrated in Linda's graphic artwork. There is so much more to say here about this case, but it exemplifies someone moving through levels of fear, anger, violation, to past life connections, and mutual involvement for a far greater good and planetary service. There were and are a number of components that supported the revelation of each stage. I would like to share more with you at another

time, about this particular case. It illustrates probable necessary stages that are natural to the experience, and within it, ultra perception of fields of energy/ intelligence.

*Laura Silva*

## from Marie-Louise Kagan

As a Researcher of the "Phenomenon" for more than three decades, I take the liberty to add my own ignorance to the troup of blind seekers describing the elephant. In the words of Michael Swords, (Dpt.of Sciences Studies, Western Michigan University.) "This field is forever rich, but that richness betrays a multidisciplinarity which defies any amount of training." ... The MHP community might have had the time to become students of all aspects of the "Phenomenon" in a relatively short time through communication and the intelligence of its members, I rather doubt it.

The MHP community for the most part, is heir to a long and compassionate tradition of helping the sick and troubled. To demand that it interacts with a phenomenon which delights in denying itself, invades some reality constructs, teaches through the absurd and, in the excellent description of Dr. Ring is a cosmic koan, goes well beyond the present ability of MHPs, unless the community understands that it can only presume itself a Student-Helper. Medicine presently is able to diagnose precisely, with the help of technology, only to endure many frustrations because present cures do not exist for what shows so clearly on the MRI screens. In the realm of Experiencers, the professionals helping the hurt and puzzled students of the "Phenomenon" are walking on terra incognita themselves.

If there ever was a "godling" principle among med-students it usually doesn't survive meeting "real cases" instead of their peers in the elevators,while twirling their new stethoscopes for emphasis (or is it comfort?).The "Human Principle" has to be applied when faced with the forever-unknown play of an interactive teaching process. In not so many words,the Experiencer's interaction is not subject to precise diagnosis or potential cure. We have only two students facing each other in a private office-one who can listen well while learning,and demonstrate a compassionate stance towards another engaged in an intense learning-struggle. Beyond Rules and Codes, a "Human-Principle" has to be defined for protection against potential lawsuits. When faced with the possibility of helping an Experiencer, a short explanatory memo describing the state of MHP'S present understanding, our communal human ignorance of the event or events, should be presented to both Experiencer and Family.

"We will try to comfort and optimally help the person experiencing pain to feel better, unfortunately,we could be dealing with a situation our training didn't prepare us to treat!"

It should be easy to plead ignorance of the phenomenon,we are at best students of "It" and with "It", if we are part of humankind. We have arrived at a strange and exciting vector where some of our advanced technologies can be used as metaphors to help ease the fright of Experiencers. A short overview of Virtual Reality and possible telepresence in organic forms, (instead of robots) the fact that we are now at a stage of evolution from terrestrials to extra-terrestrials, further study of the phenomenon as a technical metaphor, when we stop and consider that our technologies mirror the experiences of Experiencers etc,etc.

The main purpose of blending our own evolution to the phenomenon to blunt its sharp and painful edge would serve to enhance the Experiencer's sense of worth instead of pain, encourage him or her to look past the trauma for new avenues he or she could then venture in at an entirely different level of the game. Becoming somewhat "empowered" to co-explore, both the Helper and the Experiencer could be free to engage in a no-fault learning process.

The "Coppens-Stacy-Coppens-Stacy-dialogue" shows us the necessity to get to another level where we can have more of an over-view of the strangeness and not dig ourselves more trenches.

My own questions to both gentlemen: If the "phenomenon" has played roles in both Religion and Reproduction, do we know for certain that it doesn't thrive in the present polarization of Free choice vs. Right to Life? Does an abortion, performed by human for human, frustrate another kind of "retrieval"? Players on a strange stage holding on to a promise of free-will within a script we do not understand, and a time-piece ticking our finitude until our exit, is there anything beyond compassion ?

*Marie-Louise Kagan*
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# Book Reviews

## Alien Identities: Ancient Insights into Modern UFO Phenomena

*by Richard L. Thompson, Ph.D.*
*Govardhan Hill Publishing, 1993 (to be released fall 1993)*
*453 pages.*

*This book is a comparative study of UFO literature and the Vedic literature of India. The first five chapters are a provide a broad survey in an effort to give the reader an overview of the reported UFO phenomena. The remaining six chapters introduce the Vedic literature and present detailed comparisons between phenomena reported in Vedic accounts and corresponding phenomena mentioned in UFO reports. The Vedic material is taken mainly from the Bhagavata Purana and the Mahabharata. Dr. Thompson also draw on the Ramayana and various late medieval texts that follow Vedic tradition.*

*As Dr. Thompson says in his Introduction, "There is a great deal of material in Vedic literature about flying machines, called vimanas, that show striking resemblances to UFOS. Even more important are Vedic accounts of the behavior and powers of humanlike races that use these flying machines. There are many parallels between specific details in these accounts and corresponding details in UFO close-encounter cases. These parallels provide my main impetus for writing this book. As far as I am aware, they have not been pointed out before." Abduction reports, humanoids, levitation, induced paralysis, long-distance hypnosis, projection of illusory images, the "oz factor," levitation, automata — all can be found, according to Dr. Thompson, in the ancient Vedic literature.*

*Highly recommended.*

*The Purāṇas* speak of 400,000 humanlike races of beings living on various planets and of 8,000,000 other life forms, including plants and lower animals. Out of the 400,000 humanlike forms, human beings as we know them are said to be among the least powerful. This, of course, ties in with the picture that emerges from accounts of UFO encounters.
I have been using the word "humanoid" to refer to humanlike beings reported in UFO encounters, and I will also use it to refer to the Vedic humanlike races. UFO accounts often portray humanoids as looking strange or repulsive, but some have been described as beautiful. The Vedic humanoids also vary widely in appearance. Some of them, such as Gandharvas and Siddhas, are said to have very beautiful human forms. Others are said to be ugly, frightening, or deformed in appearance. One group is called the Kimpuruṣas. Here kim means "is it?," and *puruṣa* means "human." Many of the Vedic humanoid races are said to naturally possess certain powers called *siddhis.* Humans of this earth can also potentially acquire these powers, and some people have greater abilities in this regard than others. Here is a list of some of these *siddhis.* Since they seem to be directly related to some of the powers attributed to UFO entities, I will discuss them in greater detail in later sections.

1. Mental communication and thought-reading. These are standard among Vedic humanoid beings, but normal speech through sound is also generally used.
2. Being able to see or hear at a great distance.
3. *Laghimā-siddhi:* levitation or antigravity. There is also a power of creating enormous weight.
4. *Aṇimā- and mahimā-siddhis:* the power to change the size of objects or living bodies without disrupting their structure.
5. *Prāpti-siddhi:* the power to move objects from one place to another, apparently without crossing the intervening space. This power is connected with the ability to travel into parallel, higher-dimensional realms.
6. The ability to move objects directly through the ether, without being mpeded by gross physical obstacles. This type of travel is called *vihāyasa.* There is also a type of travel called *mano-java,* in which the body is directly transferred to a distant point by the action of the mind.
7. *Vaśitā-siddh:* The power of long-distance hypnotic control. Vedic accounts point out that this power can be used to control people's thoughts from a distance.
8. *Antardhāna,* or invisibility
9. The ability to assume different forms or to generate illusory bodily forms.
10. The power of entering within another person's body and controlling it.
This is done using the subtle body....

Many different Vedic humanoid races are said to live in parallel, higher-dimensional realms within the earth, on its surface, and in its immediate vicinity. One striking feature of Vedic accounts is that different races such as Siddhas, Cāraṇas, Uragas, Guhyakas, and Vidyādharas are often described as living and working together cooperatively, even though they differ greatly in customs and appearance....
...
The Vedic literatures describe a mystic power called *laghimā-siddhi,* which enables a person to overcome the force of gravity. There are innumerable references

to beings and objects that float weightlessly by this power, and it is commonly used by the Devas and related humanoid races. Thus, it is stated in one commentary on the *Bhāgavata Purāṇa:* "The residents of the upper planetary systems, beginning from Brahmaloka ... down to Svargaloka ... are so advanced in spiritual life that when they come to visit this or similar other lower planetary systems, they keep their weightlessness. This means that they can stand without touching the ground.

...

According to the Vedas, the material world is fashioned out of an energy called Maya. Maya means illusion, magic, and the power that creates illsuion. The basic Vedic idea is that the universe is created as a playground for souls who seek to enjoy life separately from the Supreme Being. If these souls were in full knowledge of reality, then they would know the position of the Supreme, and they would know that such separate enjoyment is impossible. The universe is therefore created as a place of illusion, or Maya, in which these souls can pursue their separate interests....

Within the overall illusion of Maya, there are many subillusions. The overall illusion causes one to forget he mnipotence of the Supreme, and the subillusions cause one to forget the cosmic managerial hierarchy set up by the Supreme within the material universe. All of these illusions allow the individual soul to act by free will, even though he is actually under higher control.

At the same time, the illusions are not so strong that an individual who wants to seek out the truth is unable to do so. If Maya were so strong as to stop any effort to find the truth, then this too would block people's free will. According to the Vedic system, the Supreme Being arranges for teachers to descend into the material world to give transcendental knowledge to the conditioned souls. By the arrangement of Maya, people will always have plentiful excuses for rejecting these teachers if they so desire. But if they desire higher knowledge, they will also be provided with adequate evidence to distinguish that knowledge from illusion...

...Perhaps the UFO phenomenon is one way in which the modern materialistic outlook is being gently revised by higher arrangement. Scientists are given their comeuppance by being confronted with impossible flying machines that break the laws of physics. Beings with magical powers appear to show us that we are not the topmost living species. Yet at the same time, the UFO phenomena are elusive, the communications are contradictory, and there is always room for doubt.

If this is what is happening, I suspect that it involves complex arrangements involving many different forms of life. Some UFO phenomena may be directly caused by mode-of-darkness beings that frighten people but at the same time expand their understanding of life and its powers. Some of these phenomena may involve a genuine protest by beings that live in our own world and are disturbed by our technological misadventures.

Other phenomena may involve preaching programs carried out by beings who have a message to convey. After all, religious proselytizing does not have to be limited to ordinary humans. These messages may vary in quality and in depth, and ultimately individuals will have to use their own discrimination to decide what to accept and what to reject. I suggested above that some beings who produce lights, high-pitched sounds, and telepathic communications may even be human *yogis* with highly developed mystical powers. The events at Fatima ... suggest that persons from higher planets may also be appearing on the earth, moved by compassion for human suffering.

All of these possibilities are consistent with the Vedic tradition. According to ancient Vedic texts, there was a time when people of this earth were in regular contact with many different kinds of beings, from negative entities in the mode of darkness to great sages in advanced states of spiritual consciousness. The modern phenomena tend to confirm the Vedic picture, and this may also be part of the plan behind these phenomena. The teachings of the ancient sages are still available, but they have become eclipsed by the modern developments of a materially oriented science and technology. Perhaps the time is coming when they will again be taken seriously.

## Into the Crystal: The Miracles of Peter Sugleris

*by Berthold E. Schwarz,M.D.*
*1993, Eagle Wing Books (Box 9972, Memphis TN 38109) 244 pages. $19.95*

*Dr. Schwartz, psychiatrist and author of papers and books on psychic phenomena (including the 1983 two-volume UFO Dynamics: Psychiatric & Psychic Aspects of the UFO Syndrome) has written an intriguing profile of gifted telekinetic Peter Sugleris. Sugleris's extraordinary abilities include levitation of self and objects, bending keys and coins without being in physical contact with these objects, and starting broken watches. Schwartz discusses these and other unusual experiences (two of which are excerpted below), and adds an extra dimension to the story by studying Sugleris's personality, family background and childhood environment, in order to understand the role of mind and emotion in the manifestation of psi.*
*Into the Crystal is filled with delightful and fascinating vignettes (including an amusing story of Sugleris being tested by James Randi). Recommended.*

"Tell him about the bird," Peter interrupted and Angelo was inspired to talk.

"It was sundown," he began. "We were on the front porch and we noticed a bird flying in the distance, from one part of the sky to the other. A big, black crow. It was a foot and half long, from head to tail."

"How far up in the sky?" I asked wondering how far in the distance the bird was.

"It was about three telephone poles up, in height, not that far away," Angelo said and Peter nodded agreement. "At the same time we saw the crow, we saw what looked like a black UFO."

I was taken aback by the revelation, but Angelo was totally sincere and serious as he related the unusual story.

"It was odd, because the bird's wings didn't flap. The bird moved from side to side. We watched it for two to three hours. Then it was gone."

I interrupted, "Who were the witnesses?"

"Grandpa Panagiotis, my brother Peter, my father and me," he quickly replied and continued. "We stood outside, staring. Then father said, 'I sure can't explain that!' We felt shocked, surprised, puzzled. It was like a black, solid, floating ball, the size of a big dinner plate. We all saw it together."

As he concluded his observation, trembling in voice very slightly, we looked at the bland facades of houses across the street. I tried to imagine the experience, the ghost of the long-departed event.

What was the odd, black bird? Was it a part of a black UFO? Were the bird and UFO connected? Multiple witnesses later interviewed supported the opinion that "something" was seen. The object was observed two to three hours in a highly populated, urban area. If the observation is not a misinterpetation of a known object, was it an illusion or optical effect? Can the experience be related to Peter and his psychic skills?

...

## Amazons

In the midst of a fervent, ardently enlivened conversation, Peter burst open with, "One time my black friend, Alan, and I found a pornographic book." He laughed loud and bold. "I said, 'Let's get rid of it. It's no good.' He agreed, and Angelo joined us as we went to this empty lot, to bury it. As we were about to bury the book, though, three women who looked just like Amazons, with spears in their hands, walked up to us. We couldn't believe it! One was more light-skinned than the others, taller, and had long, black hair. She was dressed like a cave woman. She walked between the two shorter ones. They were just looking."

"I saw them too," Angelo exclaimed and his words darted like sparrows among eaves. "We were so scared. We ran away. Alan fell. He cut his leg so bad he had to go to the hospital and have stitches from where stones embedded."

Peter excitedly interrupted, "There were three light-skinned Amazons, behind the factory ... a few blocks from our house!"

Serious and intent, Angelo added, "They stood looking at us, motionless. We were so scared."

"Frozen," Peter said.

Angelo explained, "We tried to hide the book. We ripped it up and threw some grass on it, real fast. But no, that wasn't right. So we buried it after we tore it into smaller pieces. We covered it totally with earth. When we looked up, the middle one, who was about six-feet two-inches tall ... at least that's how she appeared to us in our middle teens...was staring real intently at us. They were nicely shaped. The others were about five-feet ten-inches. What did it mean? I don't know. There are no Indians around here. Just the railroad tracks, trees, shrubs and bushes. We were only ten to fifteen feet away from them! I don't know, though, whether they had shoes or sandals on. They were nice looking -just standing there staring at us, as if we were dummies."

Peter grinned but spoke respectfully, "I had sexual feelings, as if they wanted to do something. They were looking at me. I spoke to Angelo real fast, in Greek, 'When I say run ... run!' I couldn't take my eyes off them. And all of a sudden, I heard Angelo and Alan running. I ran after them ... but looked back once. Ahead of me, Alan fell. I helped him up and we kept running. But he was cut so badly, we could see the bone."

Superficially considered, this experience for its content and location would be considered absurd - except for the fact that Peter and his brother were serious, and perhaps still upset and confused when relating the account. Furthermore, Alan had to be taken to the hospital. For verification, the hospital records showed this was correct. The sexual aspects are central - the boys were burying a pornographic book when they were discovered by attractive, but threatening Amazons. Could the pangs and fears of conscience for doing something forbidden have evoked (possibly through Peter's ability) a psychic mass hallucination? The seductiveness of the Amazons might have had its analogies to the material in the illicit book - an invitation that must be refused, and which could have dangerous consequences leading to retribution as it might have for Alan.

How might instances of alleged paranormal materialization be connected to belief-driven visual hallucinations or phantasms? What specific events and experiences trigger these responses? What might the source of this force be? Is it all psychopathologically determined, derived from the inside of the experient himself.? Or could it be totally or in part from some unknown outside force that eludes conventional scientific inquiry, and which is often difficult to test, measure and replicate under laboratory conditions?

Perhaps, anthropological studies allied to psychiatric researches can help to expand the necessary fieldwork in such instances as the Amazons. The physician's role is to respectfully listen to his patient's (or research subject's) narrative. Although the physician might "believe" the subjective reality of his patient's history, the objective interpretation of the experience is another matter. When dealing with gifted paragnosts as Peter, or for the paranormal in general, it is almost the rule rather than the exception to hear many things that are inexplicable. This is similar to Jung's prescient analysis of UFO contactee Orfeo M. Aggelucci's experience, or, more model examples such as Stella Lansing, but with one big difference: Stella has photographed countless UFO-like objects, and has various presumed paranormal film effects on hundreds of Super 8 motion picture films.

These events are not necessarily the products of psychopathology or delusions. In some cases, that might be so. But it could be an example of our failure to fully comprehend intricacies of Nature's laws. By collecting material over an extended period of time, the physician (researcher) is in a unique position to collate many aspects of the paragnost's experience....

# Literature Reviews

## Contemporary Issues Concerning the Scientific Study of Consciousness

*Imants Baruss, Department of Psychology, King's College, University of Western Ontario*
*from Anthropology of Consciousness, Volume 3, Numbers 3 & 4, July-Dec 1992*

**Abstract**
Confusion concerning the scientific study of consciousness is metanalysed by considering definitions of consciousness and the diversity of beliefs about consciousness and reality particularly as they are affected by information from anomalous experiences. This archival and theoretical examination reveals that the purported subjective nature of consciousness continues to create problems for its scientific study resulting in diversity in the academic community concerning the nature of consciousness.

After a brief discussion in the first section of the confusion found in the literature concerning consciousness, some of the referents of the term consciousness are defined in the second section. The third section consists of a summary of the results of a study by Baruss and Moore in which the disparity of versions of consciousness is related to differences in personal beliefs and purported experiences. In particular, purported anomalous experiences such as mystical experiences or out-of-body experiences are correlated with rejection of a physicalist interpretation of reality and a scientific mode of inquiry. Such experiences are discussed in the fourth section. It is indicated in the fifth section that the requirement for interchangeability of observers in science has not been respected in some previous discussions of consciousness and that continued introspection of subjective experience and personal self-exploration may be informative for a given investigator if not for everyone in the scientific community.

...

**Anomalous Experiences**
In the study by Baruss and Moore (Baruss, 1990; Baruss & Moore, 1989), it was found that 53% of respondents agreed that they had had "experiences which science would have difficulty explaining." This item was correlated with the item: "My ideas about life have changed dramatically in the past." (1) Such a correlation is not surprising in light of the testimonies found in the literature (Grosso, 1981; Merrell-Wolff, 1973; Ring, 1987; Walsh, 1984) and strengthens the hypothesis that unusual experiences may undermine materialist world views and result in a transcendentalist position with regard to the nature of reality. Such a shift leads to corresponding changes in the conceptualization of consciousness. Because the understanding of consciousness changes on the basis of individual experience, there is necessarily a diversity of views concerning consciousness.

While extraordinary experiences are anomalous with regard to a physicalist point of view, they are claimed to occur relatively frequently. Studies in which data were gathered concerning the incidence of mystical experiences have found figures of 34 percent (Thomas & Cooper, 1980), 35 percent (Spilka, Hood & Gorsuch), 43 percent (Greeley, 1987) and 47 percent (Baruss, 1990).(12) The incidence of out-of-body experiences ranges from 19 percent to 34 percent in the normal population ( Mitchell, 1981) with Baruss and Moore having found 23 percent (Baruss, 1990). Near-death experiences occur with a frequency of 5 percent (Moody, 1988). Similarly, 67 percent of the United States population claim to have experienced extrasensory perception (Greeley, 1987).

The literature characterizing anomalous experiences is growing. Thus, mystical experiences have been studied, for example, by Hood (1975), Margolis and Elifson (1979), Thomas and Cooper (1980) and Nelson (1989). Also studied have been out-of-body experiences (e.g., Blackmore, 1984; Mitchell, 1981), near-death experiences (e.g., Moody, 1988; Ring, 1987), and psychokinesis and remote viewing (e.g., Jahn & Dunne, 1986; 1987; Krippner & George, 1986). The belief that one has had such experiences can fundamentally change the beliefs that one has about consciousness and reality. This is perhaps most striking in cases of near-death experiences whereby those who have had them become convinced that personal consciousness continues after physical death (Moody, 1988; Ring, 1987). Such persons are unlikely to believe that consciousness is solely an emergent property of sufficiently complex neural systems.

In summary, then, one may initially believe that reality is a physical machine obeying eternal laws in which consciousness plays no significant role. As a result of anomalous experiences one may reconsider one's assumptions and adopt a transcendentalist point of view which places consciousness in an ontologically primitive position.

**Methodological Issues**

Science, as usually understood, demands uniform, objective procedures that ensure a valid, standardized understanding of reality. In particular, there is the criterion of the interchangeability of observers that operationalizes in one sense the objective nature of science. Subjective consciousness-2 and consciousness-3 are concerned with purported subjective experiences.* How, then, does one reconcile the interchangeability requirement with the privacy of subjective experience? This is a restatement of the objective-subjective debate.

One can resolve this impasse by assuming that subjective events are simply a byproduct of the activity of the brain which can be understood entirely in objective terms. In that case, one passes quickly from the subjective to the objective, and continues the discussion in that domain (e.g., Dennett, 1978; 1982; 1987; 1988). In such a case, $\text{consciousness}_3$ does not exist and $\text{consciousness}_2$ is confined to its behavioral manifestations. Since only behavior is of concern, observers can be interchanged and a uniform body of knowledge accumulated. But is this what really happens?

It would appear that philosophers make general statements about the nature of minds on the basis of a single case—their own. For example, Dennett has said:

What convinces me that a cognitivistic theory could capture all the dear features I discover in my inner life is not any "argument", and not just the programmatic appeal of thereby preserving something like "the unity of science", but rather a detailed attempt to describe to myself exactly those features of my life and the nature of my acquaintance with them that I would cite as my "grounds" for claiming that I am—and do not merely seem to be—conscious. (Dennett, 1978: 173; emphases in original)

Perhaps Dennett has never had a mystical experience or out-of-body experience and if he had he may or may not change his mind about the efficacy of computational theories. The point is, that he cannot generalize from his own experience to that of others. Introspection as a method of observation in psychology collapsed precisely because introspecting observers could not agree on what they saw (Lyons, 1986). This shows how difficult it is to avoid being informed about the nature of mind by one's own experience.

There has been other tacit approval for the relinquishment of the requirement of interchangeability of observers in cognitive psychology. For example, Mandler (1985) has maintained that individual investigators can theorize and conduct studies within the scope of their private experience to test those theories. However, while more liberal methods of investigating private experience have become acceptable (Singer & Kolligian, 1987) the subject of introspection is still highly controversial (Lyons, 1986; White, 1988). In fact, as indicated in the section "Beliefs about Consciousness and Reality," what is methodologically permissible seems to vary with beliefs about reality more generally.(3)

It may be that introspection is a difficult skill that is not readily available but needs to be developed. No one would expect a chemist to read a gas chromatograph or a physicist to understand a cloud chamber without extensive training. Why should introspection be different in that regard? In fact, learning to understand one's own inner events may be far more difficult than any of the skills thus far required in science

(Needleman, 1965; Walsh, 1984).

Whether accepted or not, private experiences, introspected events and the results of self-transformation do inform investigators, correctly or erroneously, about the nature of their own consciousness and hence contribute to their theorizing. As a result, because different investigators have different experiences, the scientific community does not have a standardized body of accepted knowledge about consciousness. Rather, it is stratified in nature with different investigators having different versions of the nature of consciousness.

It is to be emphasized here, that this reconceptualization of the scientific enterprise is not proscriptive but descriptive in nature. It is a matter of recognizing that the personal and academic ideas of scientists about reality are intermixed so that scientific knowledge can be understood to be part of a person's understanding of reality more generally. While this may go largely unnoticed in other areas of scientific endeavor, the personal nature of notions of consciousness is a demonstrable limitation to the development of a common body of knowledge within the academic study of consciousness.

With the personalization of the research effort, personal integrity becomes critical for information concerning consciousness that is shared with others. Interchangeability of observers is generally a guarantee against poor scholarship. If observers are not interchangeable, then judgements may be made about the acceptability of other researchers' claims about consciousness that are based on the results of their introspected subjective experience. Clearly, this makes the scientific enterprise more difficult. However, as Maslow (1966) has remarked, it is important to study that which needs to be studied and to deal with difficulties that may thereby be encountered, rather than to study that which is unproblematical in order to avoid the difficulties.

How, then, is one to go about studying consciousness? Certainly, the traditional scientific methods emphasizing objectivity will continue to be employed. In addition, however, one can examine one's own subjective experience with varying degrees of skill and draw conclusions on the basis of such private investigations. These results can be communicated to others who may or may not have had similar experiences and who may or may not be willing to accept another's contentions about consciousness. Traditional science, then, becomes a special case of this method of inquiry, one in which the experiences of observation necessary to verify a contention are objectively available for any appropriately trained observer. Methodological generalizations along these lines have been discussed by Barrell, Aanstoos, Richards and Arons (1987), Baruss (1990), Keen (1975), Merrell-Wolff (1973), Ornstein (1972), Osborne (1981), Walsh (1980) and Walsh and Vaughan (1980).

**Conclusions**

In examining the contemporary scientific study of consciousness, one is impressed with the confusion in the literature. This confusion is already present at the level of the use of the term consciousness and can be minimized by distinguishing the various referents of the word. In addition, the confusion is largely a matter of diversity reflecting a spectrum of beliefs about reality held by individual investigators.

Beliefs in which the mental is given primacy over the physical are found to be correlated with claims of anomalous experiences such as mystical experiences or out-of-body experiences. Such experiences often give rise to a dramatic change of opinion concerning the nature of reality away from a conventional scientific point of view towards a transcendental one.(4) Furthermore, whether or not one has had anomalous experiences, it appears that statements about consciousness are often made on the basis of what one knows privately about one's own case. Thus, the study of consciousness becomes, in part, a personal matter encompassing experiences that might lie outside of the usual content areas of science and involving the introspection of one's subjective events. It may be difficult to communicate the resultant understanding of the nature of consciousness and reality or to convince others of its verity. (5)

Much of the confusion in the contemporary scientific study of consciousness can be described as diversity when the beliefs about reality of individual investigators are taken into account. An acceptance of this situation, a better knowledge of the literature concerning consciousness and continued investigation and utilization of introspective methods should lead some investigators to a clearer understanding of consciousness.

** [BAE editor's note: The complete article contains an entire section on "Defining Consciousness." The terms used above are defined in that section as follows:* Subjective consciousness-2 ... could formally be defined as "subjective awareness characterized by intentionality" (Baruss, 1990: 39). Consciousness-3 refers to the sense of existence of the subject of mental acts" (Baruss, 1990: 39). It is the sense that anything is; the quality of life itself. In this sense, consciousness-3 is a concomitant of subjective consciousness-2. It is consciousness without an object (Merrell-Wolff, 1973) and is not necessarily just the awareness of one's existence which would mean that it were just a special case of consciousness-2 (Helminiak, 1984).

**Notes**

1. These items had loadings of .67 and .53

respectively on the same factor (Baruss, 1990).

2. Two major reasons for differences in these figures lie in the fact that mystical experiences were defined differently in these studies and that different populations were sampled.

3. Furthermore, it has been noted that there is disagreement as to what constitutes positivism (Cohen, 1980) and that science in its practice is not a homogeneous enterprise (Hilgard, 1987).

4. This is determined both by examining the descriptions of conversion experiences in the literature (e.g., Merrell-Wolff, 1973; Walsh, 1984) and the correlations found by Baruss and Moore (Baruss, 1990; Baruss & Moore, 1989).

5. How does one know that one's version of reality is the one that is true? At one level, one simply accepts pluralism. At a second level, an interpretation that is synthetic and correctly encompasses others is the one that is accepted as true. Ultimately, truth may be apparent through some psychological process that is inactive for most people. Baruss and Moore (Baruss, 1990; Baruss & Moore, 1989) found that 55 percent of 334 respondents to their consciousness survey agreed with the statement that "There are modes of understanding latent within a person which are superior to rational thought."

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## Dissociation and Memory: A Two-Hundred-Year Perspective

*Adam Crabtree, M.A.*

*Dissociation, Vol. V, No. 3, September 1992*


**Abstract**

Since it first came under systematic scrutiny two hundred years ago, dissociation has pointed out certain peculiarities of memory. The discovery of magnetic sleep in 1784 revealed that there are separate consciousnesses that operate within an individual, each with a distinct memory chain. The lack of awareness of one consciousness for the experience of the other was called amnesia. Further experimentation showed that those consciousnesses could be multiple, and that different experiences could be assigned to different centers of consciousness. This indicated that the terms "amnesia" or "forgetting" do not really apply, since information assigned to one center was not known by the other centers in the first place. In the 1890's this "dissociated" way of functioning came to be seen by many as normal and common to all human beings. The theory of state-related memory, arising in the 1960's confirmed this view. Later, the BASK model provided a framework for synthesizing a broad array of data about dissociation. Most recently, the concept of cultural dissociation points out the need to retrieve and reclaim a wide variety of human experiences that have been interdicted by our culture and barred from mainstream thinking.

...

**Cultural Dissociation**

At this moment in the evolution of our understanding of memory and dissociation a new and most promising aspect is coming to the fore. It has to do with memory and dissociation in a *cultural context*, and it involves the identification of a disorder on the collective level that corresponds to multiple personality disorder on the individual level.

Colin Ross brought this issue to our attention in a striking way in an article titled "The Dissociated Executive Self and the Cultural Dissociation Barrier" [DISSOCIATION IV (1) 55-61]. In the tradition of Myers, Ross points out that multiplicity is a normal organizational principle of the human psyche, and that the executive self or ego is just one of many parts that make up the whole human being. But in the Western industrialized world the executive self has suppressed all the other part selves. A *cultural* dissociation barrier has been erected that effectively removes from consideration those parts of the self that deal with experiences that are unacceptable to Western thinking. These rejected experiences fall into three main categories: paranormal experiences, deep intuitive consciousness, and programs responsible for running the physical organism. Because of the cultural dissociation barrier, the executive self — what we ordinarily call "I" — is disconnected from these very important experiences and must relegate them to second-class status or risk feeling at odds with what is culturally accepted as real.

Colin Ross's notion of a dissociated executive self generates a framework surprisingly close to one proposed by Charles Tart [Tart, C., 1987. Waking up: Overcoming the obstacles to human potential. Boston: Shambala]. Tart says that human beings are in a perpetual state of trance induced by the society they live in. He calls this state "consensus trance" or "the sleep of everyday life." Consensus trance is our normal consciousness; the culture is our hypnotizer. Because we live in a state of trance, we are highly suggestible. In this state, we accept as real what our culture, our hypnotists, has agreed to call real, and we deny the reality of what our culture ignores. The consensus trance is deep, and we are totally absorbed in the feelings, images, and impressions that our culture has agreed to designate "reality." This state is terribly limiting and basically pathological. To overcome the limitations placed on us by our culture, says Tart, we must *wake up* from our trance state and get in touch with the broader range of experiences that is possible for us.

The framework indicated by both Ross and Tart calls attention to the need for a new and imaginative kind of therapy. The problem cannot be dealt with merely on an individual basis. What we have is a cultural pathology, a pathology that none of us completely escapes, since to some degree we all dissociate from the culturally forbidden.

A cultural pathology requires a cultural therapy. What does removing the cultural dissociation barrier and waking up from consensus trance entail? Here is where our understanding of dissociation and memory can help.

Dissociation is the partitioned assimilation of information and experiences. When we work with dissociation on the level of the *individual* — for example, with multiple personality disorder — we must listen to all the parts, all the alters, and let them bring forward their knowledge and experience. Only in that way can eventual integration take place.

The same approach must apply when dealing with *cultural* dissociation. Those elements of the culture that have been alienated from the mainstream — the alter personalities of the culture — must be allowed to tell their story, give us their information, and describe their experiences. If we are to take seriously the message of Colin Ross, Charles Tart, and others, there needs to be a greater openness to those voices in our culture that speak of paranormal experiences, deep intuitive awareness, and other experiences that do not readily fit into accepted paradigms. These voices are alienated from the center, from the mainstream of our culture. Because of that they may speak with a discordant or unpleasant tone. But just as with alters in an individual, we must tolerate those distortions to hear the central vein of truth in their stories. This is a demanding task, for it means being willing to listen to what the culture considers unspeakable. The task will be well rewarded by the retrieval of a lost treasure — the totality of human experience — from its state of cultural oblivion.

## Remembering Satan

*Lawrence Wright*
New Yorker, *May 17 and 24 1993 (two-part article)*

*There are intriguing parallels between the abduction experience and claims of satanic ritual abuse. For example, both involve experiences that have been repressed for some time and then emerge and/or are "uncovered"; the experiences are emotionally powerful and traumatic (in the case of abductions, at least initially); the stories told by the experiencers are sometimes remarkably similar in outline and detail; and many people respond to both kinds of stories with disbelief. The two-part article "Remembering Satan", recently published in the* New Yorker, *is a fascinating in-depth study of one particular case of satanic ritual abuse. The investigation, and the*

*histories and personalities of all those involved, is studied in great detail. The articles provide a riveting demonstration of the scientific and ethical dilemmas of how to deal with "recovered" memories of abuse.*

In the fall of 198, Ericka and Julie Ingram, aged twenty-two and eighteen, accused their father, Paul R. Ingram, of sexual abuse. The Ingrams, who lived in East Olympia, Washington, were considered by many to be an exemplary family, and Ingram had ben a well-respected deputy in the Thurston County Sheriff's Office for sixteen years. The charges quickly shattered that image, however, and the Ingram case has since come to symbolize a growing controversy in this country over the nature of memory — in particular, over the validity of "recovered" memories, especially memories of what has come to be called "satanic-ritual abuse." For after initially denying the charges, Ingram, at the urging of investigators and his pastor, began to produce memories not only of molesting his daughters but of subjecting them to horrifying abuse at the hands of a satanic cult. Ingram implicated in the crimes two of his friends, one of them a former colleague in the sheriff's department named Jim Rabie, and the other a mechanic named Ray Risch. Before long, Ericka and Julie — neither of whom had mentioned satanic-ritual abuse previously, conformed and elaborated upon their father's gruesome memories...Ingram's wife Sandy, who had at first insisted that her daughters' charges were false, later came to doubt the reliability of her own memory of family life....

...

[*Wright observes that the investigators*] longed to keep the case simple, but it went on metastazing and invading new territory...

....

The research that Loftus and others have been conducting on memory threatens many of the most deeply held convictions of psychology — most prominently, the concept of repression, which is the cornerstone of Freudian theory. The theory has it that, like denial — which pushes aside painful thoughts that are a part of the present — the act of repression blocks painful or dangerous memories of past events from gaining consciousness. These repressed memories, feelings, wishes, or desires lurk in the unconscious and may cause a person to act in an irrational and apparently self-defeating manner. The whole point of psychoanalysis is to bring repressed material into consciousness, where it can be identified and disarmed.

...

"In Salem, the conviction depended on how judges thought witches behaved," notes Paul McHugh, who is the director of the Department of Psychiatry and Behavioral Sciences at Johns Hopkins University. "In our day, the conviction depends on how some therapists think a child's memory of trauma works." McHugh contends that "most severe traumas are not blocked out by children but are remembered all too well." He points to the memories of children from concentration camps and, more recently, to the children of Chowchilla, California, who were kidnapped in their school bus and buried in sand for many hours, and who remembered their traumatic experience in excruciating detail. These children required psychiatric assistance "not to bring out forgotten material that was repressed, but to help them move away from a constant ruminative preoccupation with the experience," McHugh says.

...

These two hypotheses form the intellectual frame of the Ingram investigation: first, that the depth of the repression is a function of the intensity of the trauma; and, second, that victims must be believed. Once a victim's account is believed, the evidence in a case may be stretched to fit it. Often, it's a big stretch. McClanahan accounts for the absence of scars on the Ingram daughters by saying that it is not uncommon for survivors to believe there are scars, because they've been conditioned to believe things that aren't true. He also explains why the sisters couldn't be given lie-detector tests: "Our survivors are very traumatized. To question their credibility would cause them to be re-traumatized. They're so fragile." In response to the fact that teams of officers and an anthropologist from the local college dug up the Ingram property looking for the burial ground of murdered babies and turned up only a single elk-bone fragment, McClanahan says the ground was so acidic that the bones disintegrated. In response to the fact that months of the most extensive investigation in the county's history produced no physical evidence that any crimes or rituals ever took place, Joe Vukich says, "We shouldn't have found any. These guys were police officers. We expected to find a lot or nothing. We did find a couple pieces of bone. Obviously, something had happened."

...

Were there real acts of sexual abuse in the Ingram household? The testimony of the family members is contradictory, and the memories have a hallucinatory quality. Despite months of intense, unrelenting interrogation of Paul Ingram, and dozens of conflicting episodes remembered by Ingram and his wife and children, the six counts of third-degree rape that Ingram was charged with were all based on confessions elicited in the two days immediately after his arrest; they emerged in sessions with Schoening and Vukich — and, in part, with the psychologist Richard Peterson and Pastor John Bratun — during which, Ingram says, he was repeatedly assured that he would remember the abuse once he had confessed to it. Religion certainly played a guiding role in the Ingram case. Every member of the Ingram family was primed to believe in the existence of satanic cults. Still, their belief had as much to do with popular culture and tabloid television as it did with their church. The doctrine of the Church of Living Water is that Satan is real and walks the earth, which is similar to the beliefs

of many more widely recognized Protestant denominations. The rigid nature of the Ingrams' personal beliefs may have made them particularly susceptible to the notion that the family had lived two opposing lives — one as prominent Christians in their church and community, the other as covert practicing Satanists — and also that the good and aboveboard public life of the family was entirely unconscious of its furtive, monstrous underlife. One must also acknowledge that the religious beliefs of some of the investigators may have figured in their pursuing the case well past the point of logical inconsistency. The bending of all evidence to support the absurdity of an insupportable proposition is the very nature of a witch-hunt.

On the other hand, not all the investigators were deeply religious people. Their judgment may have been clouded by more common assumptions, most notably the theory of repression. Whatever the true nature of human memory, the Ingram case makes obvious the perils of a fixed idea — in this instance, the fixed idea being that the truth of human behavior, and even of one's own experience, can be cloaked by a trick of the unconscious mind, which draws a curtain of amnesia over a painful past. Unfortunately, the theory of repression also permits the construction of imaginary alternative lives, which may contain some symbolic truth but are in other respects damaging counterfeits that corrupt the currency of real experience.

One could say that the miracle of the Ingram case is that it did not go any further than it did. If Ingram's memories had not finally become too absurd for even the investigators to believe, if Rabie or Risch had accepted the prosecution's deals, if the alleged crimes of other people implicated in the investigation had occurred within the statute of limitations — if any of these quite conceivable scenarios had taken place, then the witch-hunt in Olympia would have raged out of control, and one cannot guess how many other lives might have been destroyed. But, unfortunately, what happened to the Ingram family, and to Ray Risch and Jim Rabie, is actually happening to thousands of other people throughout the country who have been accused on the basis of recovered memories. Perhaps some of the memories are real; certainly many are false. Whatever the value of repression as a scientific concept or a therapeutic tool, unquestioning belief in it has become as dangerous as the behef in witches. One idea is modern and the other an artifact of what we like to think of as a credulous age, but the consequences, depressingly, are the same.

## Pearls

"The fear of the inexplicable has not only impoverished the reality of the individual; it has also narrowed the relationship between one human being and another, which has as it were been lifted out of the riverbed of infinite possibilities and set down in a fallow place on the bank, where nothing happens. For it is not only indolence that causes human relationships to be repeated from case to case which such unspeakable monotony and boredom; it is timidity before any new, inconceivable experience which we don't think we can deal with. But only someone who is ready for everything, who doesn't exclude any experience, even the most incomprehensible, will live the relationship with another person as something alive and will himself sound the depths of his own being."
*Rilke, Letters to a Young Poet*

"The mind likes strange ideas as little as the body likes a strange protein and resists it with similar energy....[A] new idea is the most quickly acting antigen known to science. If we watch ourselves honestly, we shall find that we have begun to argue against a new idea even before it has been completely stated."
*Wilfred Trotter, quoted by Arthur Koestler in The Act of Creation*

"When a culture has gained a certain kind of power partly through *not* seeing, or ignoring various modes of seeing, then that culture will defend its not-seeing by any means necessary. Entire ("primitive") cultures expert at these types of seeing have been wiped out, then historically devalued, because the materialist Western worldview cannot bear to be questioned (a sure sign of how easily it is intimidated, that is, how unsure of itself it really is)."
*Michael Ventura, in We've Had a Hundred years of Psychotherapy, and the World's Getting Worse... (by Ventura and James Hillman)*

## About

# Bulletin of Anomalous Experience

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Bulletin of Anomalous Experience is a networking newsletter about the UFO abduction phenomenon and related issues, for mental health professionals and interested scientists.

BAE is a forum for presentation of ideas and information, and debate of same. Thus, contributions are encouraged. Comments on anything you see here, brief or lengthy and detailed; articles from the literature you think are relevant to this field; notices of books or journals; opinion pieces. Write!

Our editorial policy was best described by Hilary Evans, who said we try to "comfortably tread the narrow path between the groves of academia and the dust and heat of the marketplace, inquiring and suggesting, not asserting or insisting." We publish most anything, whether we agree with it or not, as long as it's on topic.

We have recently begun an "Experiencer's Section," in recognition of the fact that experiencers have a valuable perspective (as well as a considerable stake) in the discussion.

### Instructions for Participating

If you are sending me correspondence regarding items in BAE, or a contribution for publication, unless you clearly state to the contrary I am assuming that you are providing permission to print all or part of it here (at my discretion). If you wish to send me a confidential or personal letter, that's fine too, but please specify in your letter that it is not to be printed. (Most of the time this is obvious, but better safe than sorry).

Please indicate if your contribution is appropriate for the main body of the newsletter, or for the "Experiencer's Section."

Lengthy contributions are also welcome on IBM-compatible diskettes (5.25 or 3.5 inch). I am currently running Word for Windows 2.0, but I can work with WordPerfect 5.0 and ASCII (text) files.

### Subscriptions

Subscriptions are now open to pretty much anyone who is interested. We used to limit subscriptions to "mental health professionals and interested scientists," but liberal use of Xerox machines made that restriction meaningless.

The costs for subscriptions and back issues goes up as of the 1993 issue: Subscriptions are now $25 per calendar year; sets of back issues for 1990 and 1991 are available at $25 per year. (I have held the line on subscriptions for the three years BAE has been in operation, despite three increases in postal fees in Canada and numerous other cost increases. This is still a non-profit operation, despite the fee increase!)

My bank is no longer charging exorbitant fees for processing cheques drawn on U.S. banks, so that medium of exchange is OK. Money orders are always welcome. Make either payable to "David Gotlib, M.D.," not to the Bulletin.

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We used to present a selection of articles from each issue on the WELL (Whole Earth 'Lectronic Link), a computer conferencing system based in California. This service ended with Volume 4 No. 1.

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